Islamic Academy of Coventry

Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

Part 14
The Battle of Badr

Maulānā Ebrahim Noor



Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

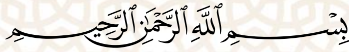
Part 14 – The Battle of Badr

1st Edition – 2020

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Introduction

It was now near the end of the second year of Hijri. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had been in his new home, in the town of Madīnah for less than 2 years, however it was now firmly established as the centre of the new Islamic Society.

Masjid Nabwī had been originally built with the Qiblah towards Bayt al-Maqdiṣ, so the Muslims would face north when they read Ṣalāh. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ yearned to pray towards the Kaʿbah and 16 or 17 months after the Hijrah, Allāh سُبْحَانَهُۥ وَتَعَالَىٰ sent down Revelation instructing Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ to now face al-Masjid al-Ḥarām.

The Qiblah had now changed and the Muslims now faced south when praying Ṣalāh. Masjid Nabwī was surrounded by the residences of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and his Companions. Within the Masjid itself, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ reserved a place for the poor people of the Muslim Community, the Aṣḥāb aṣ-Ṣuffah.

Each evening Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ would distribute them amongst the other Companions so they could take them home and feed them. Some of the Companions would take up to eighty of them at a time. Others would remain behind and join Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ in his meal.

Rasūlullāh ﷺ also made provisions available for them inside the Masjid. Ropes were tied to two pillars, so bunches of fruit could be hung off them from the orchards of the Anṣār. Whenever the poor Muslims would want to eat, they would be able to bring the fruit down with sticks.

The commandments from Allāh سُبۡحَانَهُۥوَتَعَالَىٰ also started to increase. After the Revelation of certain verses in Sūrah al-Baqarah, fasting in the month of Ramaḍān now became compulsory.

And at the end of the month of Ramaḍān, the command for Ṣalāt al-ʿĪd al-Fiṭr & Ṣadaqāt al-Fiṭr, were revealed in verses from Sūrah al-Aʿlā'. Then the commandment came for Ṣalāt al-ʿĪd al-Aḍḥā' & the Uḍḥiyah (Qurbani), in the verses from Sūrah al-Kauthar.

The command for Durūd also came in the verse from Sūrah al-Aḥzāb and Zakāt, the obligatory alms also became compulsory.

Rasūlullāh ﷺ had now been given permission by Allāh سُبۡحَانَهُۥوَتَعَالَىٰ to strive in his path. Madīnah was located along the trade route between Makkah and Shām and was in an ideal place to launch expeditions to intercept Qurayshi trade caravans.

The first expedition was Gazwah al-Abwā'. Rasūlullāh ﷺ led this expedition himself with sixty Muhājirūn heading south west towards a Qurayshi caravan. Upon arriving at their destination, they found out that the caravan had left however

Rasūlullāh ﷺ made a treaty with the Banū Ḍamrah who resided in the area.

This expedition was followed by Gazwah Buwāṭ, Gazwah al-ʿUshayrah and Gazwah Safawān. No hostilities took place during these expeditions.

Rasūlullāh ﷺ then sent ʿAbdullāh ibn Jahsh رَضِيَ ٱللَّهُ عَنْهُ with some Companions on an expedition. He gave them a letter and instructed them not to open it until two days had passed. The letter was opened and inside, Rasūlullāh ﷺ had given the party instructions to go to a place called Nakhlah, which was between Ṭāif and Makkah.

The small party arrived at their destination and came across a Qurayshi Caravan. An arrow was shot at the leader of the caravan and the rest of the people in the caravan ran away. The Muslim party managed to secure the goods from the caravan and also take two captives. This was the first booty, spoils of war in Islām. ʿAbdullāh ibn Jahsh رَضِيَ ٱللَّهُ عَنْهُ divided the bounty into five parts, one fifth was reserved for Rasūlullāh ﷺ and the rest was divided among the people in the party.

Upon returning to Madīnah, Rasūlullāh ﷺ told them, that they had not been given permission to fight. The skirmish had happened in the sacred month of Rajjab; however the Companions thought the month had finished. They would have to wait until

the Revelation came from Allāh سُبۡحَانَهُۥوَتَعَالَىٰ to tell them what to do with the bounty.

Allah سُبۡحَانَهُۥوَتَعَالَىٰ then revealed verses from Sūrah al-Baqarah after which Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ accepted his fifth share of the spoils and distributed the rest amongst the Companions who had taken part in the expedition.

The two captives were only released after two of the Companions of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, Saʿad and ʿUtba رَضِيَٱللَّهُعَنۡهُمَا arrived in Madīnah. The ransom was then taken, and the captives freed. One of the captives, Ḥakm ibn Qayṣān رَضِيَٱللَّهُعَنۡهُ embraced Islām and stayed in Madīnah.



Gazwah Badr al-Kubrā’

In the 2nd year of Hijri, there were a total of 8 Gazwāt, expeditions in which Rasūlullāh ﷺ was personally involved.

Gazwah Badr al-Kubrā’, the greater ‘Battle of Badr’, was the first proper battle in history of Islām. It was the 5th expedition in which Rasūlullāh ﷺ had participated in within the space of a year.

This battle played a critical role in whether Islām would continue to flourish or the Quraysh being able to put a stop to the Muslims once and for all. The Companions would display great bravery and courage, whilst the Quraysh would become victims of their own overconfidence and pride.



The Qurayshi Caravan

In the beginning of the month of Ramaḍān, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ received news that Abū Sufyān ibn Ḥarb was returning back to Makkah from Shām with a Qurayshi trade Caravan. There were either 30 or 40 men in the Caravan which was laden with goods.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ gathered the Muslims and told them about the Caravan and it was possible, if Allāh سُبْحَانَهُ وَتَعَالَىٰ wished, they could acquire this wealth. There was no thought of any type of conflict or fighting, so the Muslims set off without any preparation for battle.

Abū Sufyān had anticipated that the Muslims may come to intercept the Caravan. When the Caravan approached Hijāz (Arabia), Abū Sufyān started asking all the other travellers he would meet on the way about any such news.

During one of these exchanges, he received news that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has commanded his followers to travel towards your Caravan. As soon as he heard this, Abū Sufyān, hired ḌamḌam ibn ʿAmr al-Ghifāri and told him to go at once to Makkah and tell the Quraysh to come to the aid of their Caravan as soon as they can. Tell them to save their wealth because Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has commanded his followers to travel towards it. ḌamḌam ibn ʿAmr al-Ghifāri left for Makkah right away.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ leaves Madīnah

Meanwhile Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ left Madīnah with his Companions headed for the Caravan on the 12th of Ramaḍān. The number of people with Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was either 313, 314 or 315, depending on different opinions.

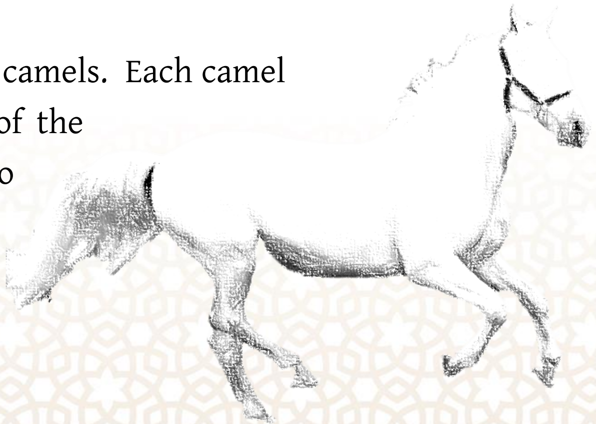
The standard of the army was given to Muṣʿab ibn ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ.



There were also 2 flags preceding Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. One was called al-ʿUqāb which was held by ʿAlī رَضِيَ ٱللَّهُ عَنْهُ and the other was in the hands of one of the Anṣār. ʿAbdullah ibn Umme Maktūm رَضِيَ ٱللَّهُ عَنْهُ had been left behind to lead Ṣalāh in Madīnah.

Times were very difficult in those days and there were only 2 horses in the whole army. One horse belonged to Zubayr ibn al-ʿAwwām رَضِيَ ٱللَّهُ عَنْهُ and the other to Miqdād رَضِيَ ٱللَّهُ عَنْهُ.

There were also only 70 camels. Each camel was allotted to 2 or 3 of the Companions رَضِيَ ٱللَّهُ عَنْهُمْ who would take turns in riding the animals.



There is a difference of opinion as to whom Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ shared a camel with. One opinion is that he was with ʿAlī رَضِيَٱللَّهُعَنْهُ and Marthad ibn Abū Marthad al-Ghanawī رَضِيَٱللَّهُعَنْهُ. Another opinion is that he was with Abū Lubābah رَضِيَٱللَّهُعَنْهُ and ʿAlī رَضِيَٱللَّهُعَنْهُ. When the turn came for Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ to walk, they both would tell Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ to carry on riding, and they would walk in his place. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ would tell them that they were not stronger than him in walking and he was no less desiring of Allāh سُبْحَانَهُوَتَعَالَىٰ reward than them.

Another camel was shared by Ḥamzah, Zayd ibn al-Ḥārithah, Abū Kabsha and Anasa رَضِيَٱللَّهُعَنْهُمْ. Another was shared by Abū Bakr, ʿUmar and ʿAbdul Raḥmān ibn ʿAuf رَضِيَٱللَّهُعَنْهُمْ.

Qays ibn Abū Saʿṣa'a رَضِيَٱللَّهُعَنْهُ was placed at the rear of the army. In this manner Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ started to make his way towards the path of the Caravan travelling to Makkah.



The Muslim Army is Reviewed

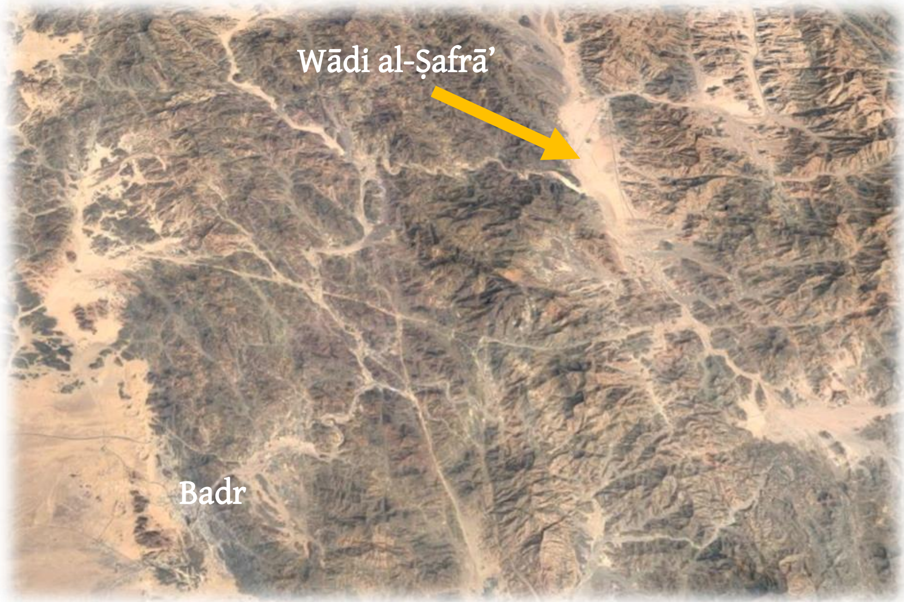
The Muslim army reached the well of Abū ʿAnbā which was 1 mile outside of Madīnah. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ checked the whole army and whoever was considered young of age was sent back.

The Muslim army had taken the upper route from Madīnah, by way of al-ʿAqīq, Dhul Ḥulayfah, then Ūlāt al-Jaysh. The army passed Turbān, Malal, Ghamīs al-Ḥamām, Sukhayrāt al-Yamām as-Ṣayālah and into the ravine at al-Rawḥā’

At al-Rawḥā’, Abū Lubābah ibn ʿAbd al-Mundhir رَضِيَ ٱللَّهُ عَنْهُ was chosen to overlook matters in Madīnah and sent back. From there the army went to Shanūka. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had stopped at Sajsaj which was one of the wells of al-Rawḥā’ then went to al-Munṣaraf. The road to Makkah was on the left and Rasūlullāh then turned right towards al-Nāziyah intending to go onto Badr.



The army passed through a vale called Ruḥqān which was between al-Nāziyah and al-Ṣafrā’. When the army approached al-Ṣafrā’, Basbas ibn ‘Amr al-Juhanī رَضِيَٱللَّهُعَنْهُ and ‘Adiyy ibn Abī az-Zaghbā’ رَضِيَٱللَّهُعَنْهُ were sent to scout ahead to get information about Abū Sufyān’s Caravan.



On the other side, ḌamḌam Ghifāri was fast on his way to Makkah to convey the message from Abū Sufyān to the Quraysh. He would inform them that the Caravan is under threat and they should quickly come to the rescue.

ʿĀtikas' dream

Rasūlullāh رَضِيَ ٱللَّهُ عَنْهُ had a paternal aunt in Makkah called ʿĀtikah who was the daughter of ʿAbdul Muṭṭalīb. 3 days before ḌamḌam Ghifāri arrived in Makkah, ʿĀtikah had a dream which frightened her. In her dream she saw that a rider came on his camel, until he reached a place called al-Abṭaḥ (which is to the north east of the Ḥaram). He then cried at the top of his voice 'Oh people of Ghadr, leave for the place of your defeat in 3 days'.

The people then gathered around him and he then went to Masjid al-Ḥarām with them following. He repeated the same words then he climbed Jabl Abī-Qubays. At the top of mountain, he called the same words again. The rider then threw a boulder from the top of the mountain and when it reached the bottom, it smashed into pieces. There was no house or dwelling in Makkah in which a piece of this boulder did not land.



After seeing this dream, she called her brother ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ. She told him that she feared some calamity is going to befall the people and advised to treat what she was going to tell him in confidence. He asked her what she had seen, and she related the dream to him. Once he had heard it, he said that indeed it was a vision, and she should not mention it to anybody.

ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ came out of his house and saw his friend Walīd ibn ʿUtbah. He told him about his sister's dream and made him promise not to tell anyone. Walīd then told his father ʿUtbah and in this way, news of this dream reached all of Makkah.



Abū Jahl's address

ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ went into the Ḥaram in the morning to perform Ṭawāf and saw that Abū Jahl was sitting with a group of people discussing ʿĀtikah's dream. When Abū Jahl saw him, he told him to come to them once he had finished his Ṭawāf.

When ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ completed his Ṭawāf, he went to the group and sat with them. Abū Jahl addressed ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ and said, your men made claims of Prophethood and now your women have also started to make claims of Prophethood. ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ asked him what he was talking about and Abū Jahl told him about his sister's dream. Abū Jahl further said that they would keep an eye on them for three days and see if what saw comes to pass. If it is

true, then it will be as so but if three days pass and nothing happens, then we will write that you are the greatest liars from the people of the House from the Arabs.

On the morning of the 3rd day, ḌamḌam Ghifāri arrived in Makkah. He was stood on his camel, which had its nose cut, and its saddle turned around. ḌamḌam Ghifāri was crying out Abū Sufyān's message. He told the Quraysh that Muḥammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and his Companions were lying in wait for their property which was with Abū Sufyān.

In a narration from Mūsā ibn Uqbā رَحِمَهُ ٱللَّٰهُ, it mentions when ḌamḌam Ghifāri came to Makkah, the Quraysh became fearful of Ātikah's dream. The Quraysh would go to Badr and see the interpretation of ʿĀtikah's dream with their own eyes.

There is a difference of opinion of as to whether ʿĀtikah رَضِيَ ٱللَّٰهُ عَنْهَا embraced Islām or not. Ibn Saʿad mentions that she did and migrated to Madīnah.

عاتكة

The Quraysh Prepare for Battle

As soon as the news reached Makkah, it created a large disturbance because there was no man or woman who had not invested heavily in that Caravan. Everyone's wealth was under threat.

Most of the leaders of the Quraysh joined the expedition apart from Abū Lahab ibn ʿAbdul Muṭṭalib who was the paternal uncle of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ yet he was his fierce enemy. In his place, he sent Abū Jahl's brother, al-ʿĀṣ ibn Hishām.

Al-ʿĀṣ ibn Hishām owed Abū Lahab 4000 dirhams and because he had become poor, he did not have the means to pay back his debt. He accepted to join the expedition in place of Abu Lahab on the condition that the debt will be cleared.



Umayyah ibn Khalaf

Ummayah ibn Khalaf had initially refused to join the expedition. The reason behind this was that Saʿad ibn Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُ who was from the Anṣār, was his friend. Whenever Umayyah used to go to Shām, he would stop by in Madīnah and visit Saʿad ibn Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُ. Whenever Saʿad ibn Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُ would go to Makkah, he would visit Umayyah ibn Khalaf.

After Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ migrated to Madīnah, on one occasion Saʿad ibn Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُ went to Makkah to perform ʿUmrah. As per his normal practise, he stayed in the house of Umayyah ibn Khalaf. He told Umayyah to take him to perform Ṭawāf at a time when the Ḥaram is empty, meaning when there are no crowds.



Umayyah took Saʿad ibn Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُ in the late morning to perform Ṭawāf. Whilst they were performing Ṭawāf, Abū Jahl saw them and said, 'O Abū Ṣafwān (which was the Kuniyah of Umayyah), who is this person with you?' Umayyah replied and said it is Saʿad.

Abū Jahl then said, 'I am seeing this person is performing the Ṭawāf calmly. You are giving unreligious people like this a place to stay and you are also helping them'. He then addressed Saʿad ibn Muʿādh رَضِيَ ٱللَّهُ عَنْهُ and said 'O Saʿad, I swear by my Lord, that if Umayyah was not with you, then you would not return in a proper state'.

Saʿad ibn Muʿādh رَضِيَ ٱللَّهُ عَنْهُ then said in a loud voice, 'If you stop me from performing Ṭawāf, then I swear by my Lord that I will stop your road from Madīnah to Shām'. As we know, this road was the lifeline to the trade in Makkah.

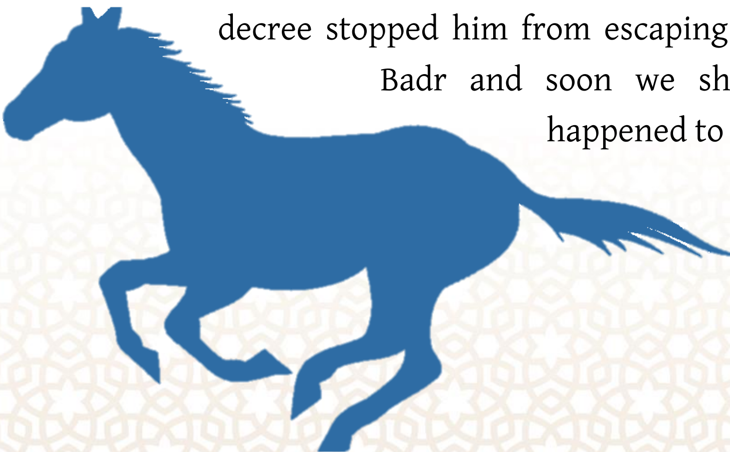
Umayyah then said to Saʿad ibn Muʿādh رَضِيَ ٱللَّهُ عَنْهُ 'don't raise your voice against Abū Jahl, he is the leader of this valley'. Saʿad ibn Muʿādh رَضِيَ ٱللَّهُ عَنْهُ said, 'leave it, I swear by my Lord, that I have heard from Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that you will die at the hands of those who are beloved to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Umayyah asked if he would die in Makkah. Saʿad ibn Muʿādh said, he did not know where and when he would die.

After hearing this, Umayyah got very worried and frightened. He went and told his wife about what Saʿad ibn Muʿādh رَضِيَ ٱللَّهُ عَنْهُ had said. In one narration it mentions that he said, 'I swear by my Lord that Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ never says anything wrong'. Umayyah got so frightened that he made the intention that he would never leave Makkah.

When Abū Jahl told the people to leave for Badr, Umayyah found it very hard as he was fearing for his life. Abū Jahl saw that he was not ready to leave, so he told him that he was a leader of the people and if he didn't go, then other people would see him, and they will also refuse to go. Abū Jahl kept on insisting that Umayyah comes with them.

Abū Jahl told Umayyah, that he would buy him an expensive and excellent horse. And the meaning behind this was that as soon as he saw a threat, he could get on the horse and come back. Umayyah then agreed to go with them to Badr. Umayyah went home and told his wife to get his provisions ready to travel. She said to him, 'don't you remember the words of your Yathrībi brother? Umayyah told her that his intention was to go a little distance with them and then come back again.

So with this intention Umayyah left. Wherever he would stop he would keep his mount close, but destiny and Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ decree stopped him from escaping. He reached Badr and soon we shall see what happened to him.



In another narration it mentions that ʿUqbah ibn Abī Muʿayṭ came to Umayyah ibn Khalaf whilst he was sat in Masjid al-Ḥarām with his companions. ʿUqbah was carrying an incense burner which had some ʿŪd (scented wood) inside it and placed it in front of Umayyah. He then said, 'O the father of ʿAlī, scent yourself with this, for indeed you are from the women'. Umayyah cursed ʿUqbah and what he had brought with him. He then prepared himself and left with the rest of the Qurayshi army.



The Quraysh Army Leaves

One thousand men, armed to the hilt, fully prepared, and provisioned for battle left Makkah with Abū Jahl in the lead. Singing women also accompanied the army as well as drums, and this is the way they left, full of pride and pomp.

Allāh سُبْحَانَهُ وَتَعَالَىٰ mentioned this in the Qur'ān:

وَلَا تَكُونُوا۟ كَٱلَّذِينَ خَرَجُوا۟ مِن دِيَـٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ
وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۚ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾[1]

"And do not be like those who set forth from their homes waxing proud and showing off to people, preventing (people) from the way of Allāh. Allāh is All-Encompassing of what they do."

The Qurayshi army travelled north towards Badr.

[1] Sūrah al-Anfāl verse 47

News of the Qurayshi Army

Rasūlullāh ﷺ and the Muslim army travelled ahead, leaving al-Ṣafra' to the left. They went towards the right and passed through a valley called Dhafirān and then stopped.

Basbas رَضِيَ ٱللَّهُ عَنْهُ and ʿAdiyy رَضِيَ ٱللَّهُ عَنْهُ came and informed Rasūlullāh ﷺ that the Qurayshi army had left Makkah. Rasūlullāh ﷺ gathered the Muhājirūn and Anṣār. He informed them that the Qurayshi army had left Makkah and asked their opinions on what their next steps should be. Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ was the first to speak and he expressed his willingness to follow whatever Rasūlullāh ﷺ commanded. ʿUmar رَضِيَ ٱللَّهُ عَنْهُ then stood up and also expressed a similar desire.

عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ شَهِدْتُ مِنَ الْمِقْدَادِ بْنِ الأَسْوَدِ مَشْهَدًا لأَنْ أَكُونَ صَاحِبَهُ أَحَبُّ إِلَيَّ مِمَّا عُدِلَ بِهِ أَتَى النَّبِيَّ صلى الله عليه وسلم وَهْوَ يَدْعُو عَلَى الْمُشْرِكِينَ فَقَالَ لاَ نَقُولُ كَمَا قَالَ قَوْمُ مُوسَى {اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلاَ} وَلَكِنَّا نُقَاتِلُ عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ وَبَيْنَ يَدَيْكَ وَخَلْفَكَ.

فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم أَشْرَقَ وَجْهُهُ وَسَرَّهُ. يَعْنِي قَوْلَهُ.[2]

Ṭāriq ibn Shihāb mentions that he heard ibn Masʿūd رَضِيَٱللَّهُعَنْهُ say 'I witnessed al-Miqdād ibn al-Aswad in a scene which would have been dearer to me than anything had I been the hero of that scene. He (al-Miqdād رَضِيَٱللَّهُعَنْهُ) came to the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and he (Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) was urging them to fight against the polytheists. He (al-Miqdād رَضِيَٱللَّهُعَنْهُ) said, 'We will not say as the people of Mūsā' عَلَيْهِٱلسَّلَامُ said "Go you and your Lord and fight you two". But we shall fight on your right and your left, in front of you and behind you'. I saw the face of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ getting bright with happiness, for that saying delighted him.

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ asked once more for advice from his Companions, for he wanted to hear from the Anṣār who made up the majority of the army. Saʿad ibn Muʿādh رَضِيَٱللَّهُعَنْهُ replied to Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ saying it seems you mean us? Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said that he did, then Saʿad ibn Muʿādh رَضِيَٱللَّهُعَنْهُ made a statement testifying to their belief in Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and that they would follow him wherever he would go.

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was delighted after hearing these words and told his Companions to go forward, and there are glad tidings for you. Allāh سُبْحَانَهُوَتَعَالَىٰ has promised me that we will be helped and

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[2] Ṣaḥīḥ al-Bukhāri 3952

victorious over one of the two groups, either Abū Sufyān's or Abū Jahl's. Rasūlullāh ﷺ also told them that he had been shown the places where certain people will perish.

The Revelation

Allāh سُبْحَانَهُ وَتَعَالَىٰ mentions this episode in the Holy Qur'ān:

وَإِذْ يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ ٱلشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَيَقْطَعَ دَابِرَ ٱلْكَٰفِرِينَ ﴿٧﴾[3]

"And recall when Allāh was promising you that one of the two groups would become yours, and you were wishing that the one without strength should fall to you. And Allāh wanted to establish the truth through His words and to cut off the very root of the disbelievers"

[3]Sūrah al-Anfāl verse 7

News of the Caravan

The Muslim army had stopped at Dhafirān. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ then directed the army over some passes called Aṣāfir and dropped down into a town called al-Dabbah. They passed by al-Ḥannān (picture below) to the right which was a huge sandhill that looked like a mountain. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ then stopped near Badr.



Basbas and ʿAdiyy رَضِيَ ٱللَّٰهُ عَنْهُمَا had been sent by Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ to spy on Abū Sufyān's Caravan. They reached Badr and under a hill, there was a spring, so they rested their camels there. They could see two women having a conversation, one of which was asking the other to repay her debt. The woman who was being asked for the money said, that after two or three days, Abū Sufyān's Caravan is going to come back from Shām. When it comes, I will work and with whatever I earn, I will repay your debt.

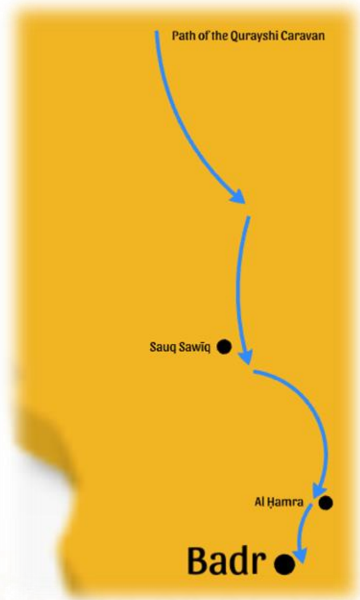
Majdi ibn ʿAmr al-Juhanī was also present at the spring when the two women were talking. When she said that the Caravan is going to come, Majdi said that she is saying the truth, so he managed to

help her convince the other woman to give her a little more time to repay her debt.

As soon as Basbas and ʿAdiyy رَضِيَٱللَّهُعَنْهُمَا heard this, they got on their camels and went back to Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. They informed him of the news.

Abū Sufyān's Intelligence

After Basbas and ʿAdiyy رَضِيَٱللَّهُعَنْهُمَا left the spring, Abū Sufyān reached the same place whilst he was enquiring about Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

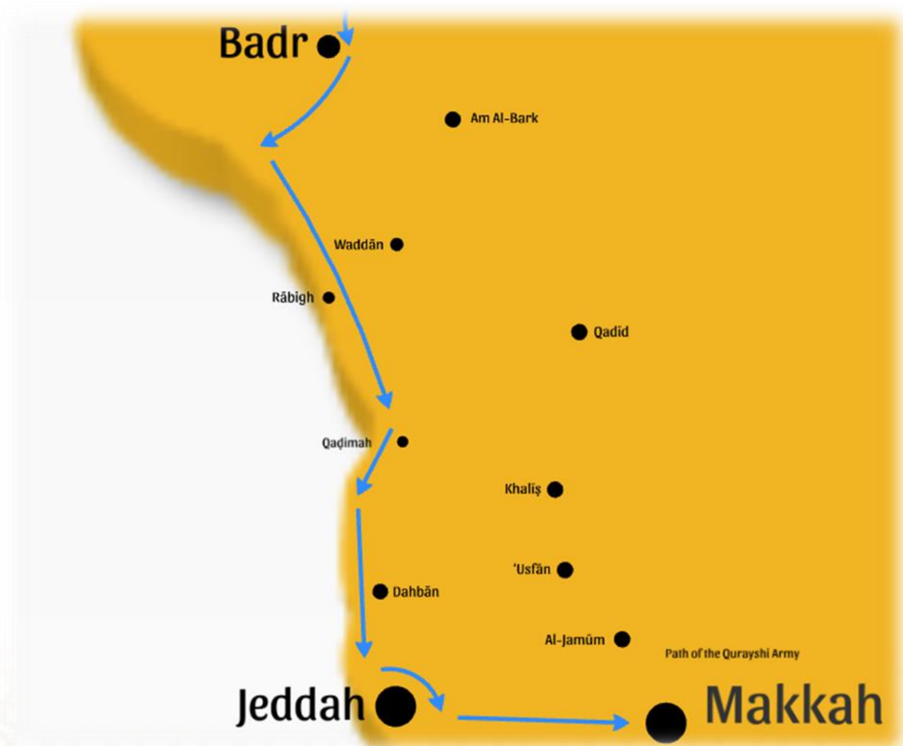


Abū Sufyān saw Majdi ibn ʿAmr and asked him if he had seen anyone coming or going from this place. Majdi replied saying he hadn't seen anyone apart from 2 people, who were sat under this mountain. They set their camels down, gave them water, filled their water skins, and then left.

Abu Sufyān quickly made his way to the location where the two men had sat and saw some camel droppings. He broke one of the camel droppings and found a date stone in it. Abu Sufyān saw this

date stone and said, 'I swear by my lord, that this date stone is from Yathrib'

He quickly went back to his Caravan and diverted their direction towards the sea path rather than the normal route to Makkah. By doing this, he managed to navigate the Caravan safely back to Makkah avoiding confrontation with the Muslim party.



Abū Sufyān's' Message

Abū Sufyān then sent another message to the Quraysh:

انكم انما خرجتم لتمنعوا عيركم و رجالكم و اموالكم و قد نجاها الله فارجعوا

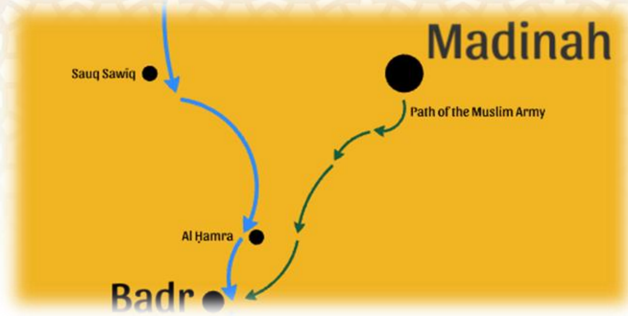
"You had come out to save your Caravan and your men and your wealth. Allāh سُبۡحَانَهُۥوَتَعَالَىٰ has saved everyone, therefore you should all return to Makkah"

When Abū Jahl received the message, he said that he would not return until they have been to Badr, ate, drank, and enjoyed themselves for three days.

Al-Akhnas ibn Sharīq was an ally of the Banū Zuhrah. He addressed his tribe and told them that they had only come to protect their wealth. Allāh سُبۡحَانَهُۥوَتَعَالَىٰ has saved it, so there is no need for us to fight and put ourselves in danger like this man is saying, meaning Abū Jahl. All of the people of the Banū Zuhrah listened to al-Akhnas and returned, none of them were involved in the battle of Badr.

The Banū ʿAdiy ibn Kaʿab did also not participate in the battle, so apart from these two tribes, every clan of the Quraysh was represented.

The Armies reach Badr



Rasūlullāh ﷺ now reached Badr with his companions. The Muslims had travelled in a south westerly direction from Madīnah.

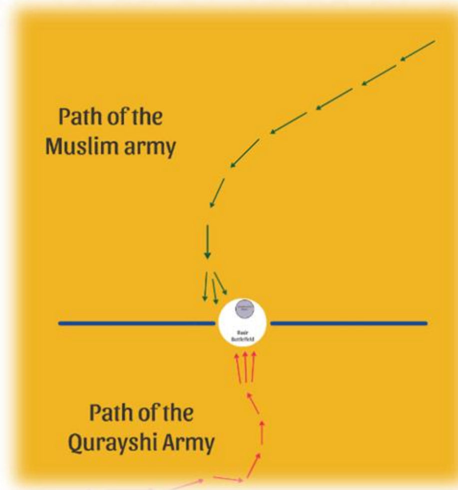
The Quraysh had reached Badr before the Muslims.
They had travelled north past al-Jamūm until they reached ʿUsfān. Then they went north past Khalīṣ to Qadīd. From Qadīd they went in a north westerly direction towards Waddān then turned north past Um al-Barak and onto Badr.



The total distance was about 200 miles or 300km.

Overview of Badr

Badr was a location where the Arabs used to hold a fair each year and a market would also be held. The Muslim army approached Badr from the north east and the Qurayshi army came from the South.



The Qurayshi army stopped behind a hill called al-ʿAqanqal which is on the western side of the Yalyal valley.



The Capturing of the Slaves

When the evening came, Rasūlullāh ﷺ sent ʿAlī, Zubayr ibn al-ʿAwwām, Saʿad ibn Abī Waqqāṣ رَضِيَ ٱللَّهُ عَنْهُمْ and some other Companions to find out more information about the Qurayshi army and the Caravan.

The small party arrived at the well at Badr and came upon some water-camels of the Quraysh. With them was a slave of the Banū al-Ḥajjāj called Aslam and a slave from the Banū al-ʿĀṣ ibn Saʿīd called ʿĀrīḍ Abū Yasār. They were both brought to Rasūlullāh ﷺ who was reading Ṣalāt at the time.

The Companions رَضِيَ ٱللَّهُ عَنْهُمْ questioned the slaves and asked who they were. They said that they were watermen for the Quraysh, and they had come out to collect water for them.

The Companions رَضِيَ ٱللَّهُ عَنْهُمْ did not believe them as they had hoped they would be from the Caravan of Abū Sufyān. After pressing them, the slaves then said they were the companions of Abū Sufyān, meaning from the Caravan. When they heard this, the Companions رَضِيَ ٱللَّهُ عَنْهُمْ left them go.



Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ completed his Ṣalāt and told his Companions: when they said the truth you started to hit them and when they lied, you let them go. By Allāh سُبْحَانَهُ وَتَعَالَىٰ, these are the Quraysh's men.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ asked the watermen where the Quraysh were, they said that they were behind the hill on the farthest side meaning al-ʿAqanqal.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then asked them how many of them they were; they said there were a lot. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then asked how many? They said we do not know the number. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then asked, how many camels are slaughtered every day to feed the army? They said sometimes 9 and sometimes 10. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then said that their number is between 900 and 1000.



The Quraysh Leaders

The slaves were then asked by Rasūlullāh ﷺ, which of the nobles of the Quraysh had come? They replied with the following:

- ʿUtbah ibn Rabīʿah
- Shaybah ibn Rabīʿah
- Abū al-Bakhtarī ibn Hishām
- Ḥakīm ibn Ḥizām
- Nawfal ibn Khuwaylid
- Al-Ḥārith ibn ʿĀmir ibn Nawfal
- Ṭuʿaymah ibn ʿAdīy ibn Nawfal
- Naḍr ibn Al-Ḥārith
- Zamaʿah ibn al-Aswad
- Abū Jahl ibn Hishām
- Umayyah ibn Khalaf
- Nubay and Munnabih, the sons of al-Ḥajjāj
- Suhayl ibn ʿAmr
- ʿAmr ibn ʿAbd Wudd

When Rasūlullāh ﷺ heard this, he faced the Companions رَضِيَ ٱللَّهُ عَنْهُمْ and said, 'This Makkah has thrown towards you pieces of its liver'. In this way Rasūlullāh ﷺ found out about the Qurayshi army.

The Wells of Badr

In the books of Sīrah, there are two opinions regarding how the armies secured the water sources at Badr.

In Sīrate Muṣṭafā', it mentions that the Quraysh arrived first at Badr and took over the well. They had also chosen the most suitable places to setup camp. So the Muslim army had no source of water and no good place to setup camp.

The plain of Badr was sandy and very difficult to walk upon. When trying to walk, the feet would sink into the ground.



Allāh سُبْحَانَهُ وَتَعَالَىٰ then sent down the rain. The rain made the ground firm and easy to walk upon. The Muslim army then made small holes so they could collect the rainwater and use it for performing ablution and taking baths.

Allāh سُبْحَانَهُۥ وَتَعَالَىٰ says:

وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾[4]

"And sent down upon you water from the heavens, so that He might purify you with it, and remove from you the impurity of Satan, and so that He might strengthen your hearts and make (your) feet firm therewith"

Even though this water had been collected for the Muslims, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ gave permission to the Qurayshi army to use the water as well.

In Ibn Ishāq, the event is narrated as follows:

The valley of 'Yalyal' lay between Badr and al-Aqanqal. As mentioned before, The Qurayshi army who had travelled from Makkah had stopped at the further side of the valley behind al-Aqanqal.

The wells of Badr were located to the north of the valley of Yalyal, on the side closest to Madīnah. Allāh سُبْحَانَهُۥ وَتَعَالَىٰ sent down the rain which turned the soft ground into a firm surface allowing

[4] Sūrah al-Anfāl verse 11

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and his army to travel without issue. The Quraysh however found it difficult.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then led his army until they reached the waters of Badr. When the army reached the first source, they stopped. Al-Ḥubāb ibn al-Mundhir رَضِيَ ٱللَّهُ عَنْهُ asked Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ whether this site had been chosen by Allāh سُبْحَانَهُ وَتَعَالَىٰ or whether it had been an opinion and tactical decision. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ replied with the latter. Al-Ḥubāb رَضِيَ ٱللَّهُ عَنْهُ suggested that the Muslim army should not stop where they were but keep on moving forward until they reached the water sources closed to the Quraysh. They could create a store for the water to ensure they have enough supply and furthermore stop the water supply to the Quraysh which was essential.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ approved of the plan and the army advanced immediately. The wells closest to the Qurayshi army were now stopped and a water store was created for the Muslims army which they could now use whenever they wanted.



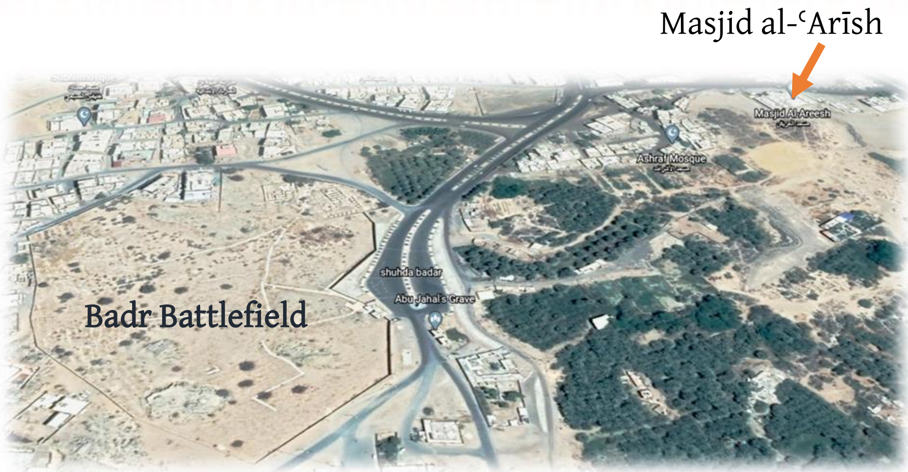
The Station of Rasūlullāh ﷺ

As the preparation for the battle went underway, Saʿad ibn Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُ suggested to Rasūlullāh ﷺ that they build an 'ʿArīsh' (canopy) for him where he could stay. The canopy was constructed on a mound with its roof made from palm leaves, and from here the whole battlefield could be seen.

If you go to Badr today, there is a Masjid which has been constructed on the site.



From the map below, the location of the canopy (Masjid al-ʿArīsh) can be seen in relation to the battlefield. It is approximately 500m in a north westerly direction. It is also probable that many of the trees and groves which are present today were not there during the battle allowing Rasūlullāh ﷺ a clear view of the proceedings.



The Night Before the Battle

On the night before the battle, Rasūlullāh ﷺ took the Companions رَضِيَٱللَّهُعَنْهُمْ to the battlefield. He then showed them the places where the leaders of the Quraysh would be killed the following day. Rasūlullāh ﷺ would make an indication with his hand and say, this is the place where such and such person will fall tomorrow.

After a while Rasūlullāh ﷺ and his Companion, Abū Bakr رَضِيَٱللَّهُعَنْهُ entered into the Canopy and offered two units of Prayer. Saʿad ibn Muʿādh رَضِيَٱللَّهُعَنْهُ stood at the door of the canopy with a sword in hand.

عَنْ عَلِيٍّ رَضِىَ اللَّهُ عَنْهُ قَالَ لَقَدْ رَأَيْتُنَا لَيْلَةَ بَدْرٍ وَمَا مِنَّا إِنْسَانٌ إِلَّا نَائِمٌ إِلَّا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّهُ كَانَ يُصَلِّي إِلَى شَجَرَةٍ وَيَدْعُو حَتَّى أَصْبَحَ[5]

ʿAlī رَضِيَٱللَّهُعَنْهُ said "I remember us on the night of Badr, there was no one among us who was not sleeping, except Rasūlullāh ﷺ who prayed facing a tree and offered supplication until the morning came"

[5] Musnad Aḥmad - 1161

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had spent the whole night praying and supplicating to Allāh سُبْحَانَهُ وَتَعَالَىٰ. When Fajr time came, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ called, ‘‘Aṣ-Ṣalātu ‘Ibādullāh’, Oh Servants of Allāh, the time for Ṣalāt has arrived.

As soon as the Companions رَضِيَ ٱللَّهُ عَنْهُمْ heard the call, they gathered together. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ led them in Prayer and then advised them on how to strive bravely in the path of Allāh. For that day, would be decisive in the history of Islām.



Preparation for Battle.

It was Friday, the 17th of Ramaḍān. On one side were the forces of truth and on the other, the forces of falsehood. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then straightened the Battle lines of the Companions رَضِيَ ٱللَّهُ عَنْهُمْ.

The Quraysh came forward coming down from al-ʿAqanqal into the valley. When Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ saw the Qurayshi army in all its splendour proceeding towards the battlefield, he supplicated to Allāh سُبْحَانَهُ وَتَعَالَى as follows:

"O Allāh, this is the tribe of Quraysh, who are coming in their vanity and pride. They are contending with you can and have denied Your Messenger. O Allāh, grant me the help which you promised me. O Allāh, destroy them this morning"



Sawād ibn Ghaziya رَضِيَ ٱللَّهُ عَنْهُ

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ started to arrange the rows. Whilst straightening the battle lines, he had an arrow in his hand. One companion, Sawād ibn Ghaziya رَضِيَ ٱللَّهُ عَنْهُ was slightly forward, so Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ poked him lightly with the arrow and said, ‘Stand straight O Sawād’

Sawād رَضِيَ ٱللَّهُ عَنْهُ said, ‘O Prophet of Allāh, you have caused me distress and Allāh سُبْحَانَهُ وَتَعَالَىٰ has sent you with truth and justice, I want my retribution!’

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ lifted his garment from his stomach and said to Sawād رَضِيَ ٱللَّهُ عَنْهُ, ‘take your revenge’. Sawād رَضِيَ ٱللَّهُ عَنْهُ embraced Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and kissed him on his stomach and said ‘O Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, this maybe our last meeting.’

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was amused by what happened and supplicated for Sawād رَضِيَ ٱللَّهُ عَنْهُ.

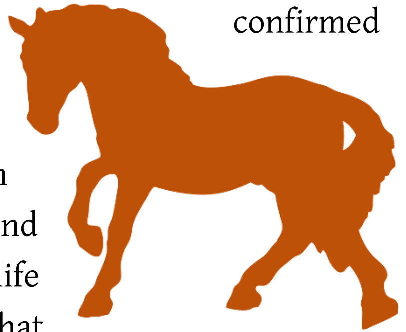


The Quraysh check the Muslim Army

After arranging the lines, Rasūlullāh ﷺ went to the tent accompanied by Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ. Saʿad ibn Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُ stood at the door with a sword in hand.

The Quraysh sent ʿUmayr ibn Wahab al-Jumaḥī to inspect the Muslim army so they could estimate the size of it. ʿUmayr got on his horse and rode around the Muslim camp and returned. He said that give or take there are about 300 people, but give me some time so I can check whether they have any reinforcements hidden anywhere.

ʿUmayr got on his horse once more and rode around, far and wide this time, then returned. He confirmed that there were no reinforcements. However, he also said one more thing; heavy losses would be inflicted upon their army if they decided to fight, and what enjoyment would there be to life after this. So think before you decide what to do.



Ḥakīm ibn Ḥizām agreed with ʿUmayrs words and went to ʿUtbah. He advised him to take the Qurayshi army back to Makkah. ʿUtbah then addressed the Qurayshi army and said that there is no benefit in fighting Muḥammad ﷺ and his companions. They are all your kith and kin. The result will be that you will keep seeing

the killers of your father, brother, and cousins. Leave Muḥammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ to the Arabs. If the Arabs put an end to Muḥammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then your job will be done. And if Allāh سُبْحَانَهُۥوَتَعَالَىٰ gives him victory then this will also be a means of honour and respect for you. ʿUtbah finally told them not to go against his advice.

Ḥakīm ibn Ḥizām, then went to Abū Jahl. At the time he was putting on his armour and weapons. Ḥākim told him that ʿUtbah had sent him with a message and related his words.

As soon as Abū Jahl heard them, he became very angry. He got up and said, the reason why ʿUtbah does not want to fight is that his son Abū Ḥudhayfah stays with the Muslims and he does not want any harm to come to him. Abū Jahl then swore an oath on Allāh سُبْحَانَهُۥوَتَعَالَىٰ and said they will definitely not go back until a decision is made between them and Muḥammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

Abū Jahl then called ʿĀmir ibn al-Ḥaḍramī the brother of ʿAmr ibn al-Ḥaḍramī. ʿAmr ibn al-Ḥaḍramī had been killed in Nakhlah by Wāqid ibn ʿAbdullāh رَضِيَٱللَّهُعَنْهُ when the Muslims had got their first booty, so the Quraysh wanted revenge for that.

Abū Jahl then told ʿĀmir that ʿUtbah wants to take the people back even though your brother was killed in front of you. When ʿĀmir heard this, he started to shout his brother's name. This increased the enthusiasm of the Qurayshi army who now got ready to fight.

ʿAfrāʾ رَضِيَ ٱللَّهُ عَنْهَا

Before we talk about the battle, I wanted to mention a special point. We must remember it was not only the male Companions رَضِيَ ٱللَّهُ عَنْهُمْ who made great sacrifices when going on all of the expeditions, but also their wives, children and parents who remained behind. How many of them would see their menfolk going off for an expedition, not knowing whether they would see them again or not.

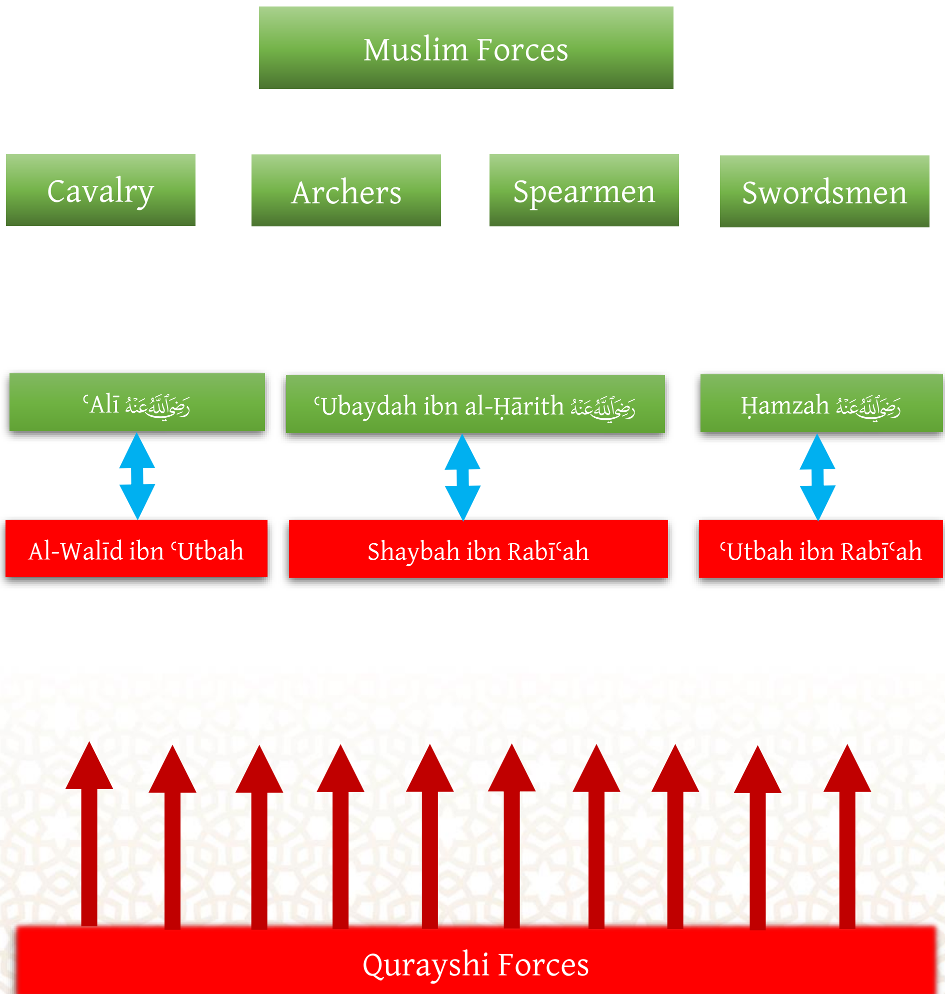
Ḥāfiẓ Asqalāni رَحِمَهُ ٱللَّهُ mentions one such female Companion was ʿAfrāʾ رَضِيَ ٱللَّهُ عَنْهَا who was the mother of ʿAwf and Muʿawwidh رَضِيَ ٱللَّهُ عَنْهُمَا (we shall talk about them later). She had one special quality that no other person had.

She was first married to Ḥārith, and had three sons, ʿAwf, Muʿawwidh and Muʿādh رَضِيَ ٱللَّهُ عَنْهُمْ. She then married Bakīr ibn ʿAbd Yalayl and had a further four sons, Iyās, ʿĀqil, Khālid and ʿĀmir رَضِيَ ٱللَّهُ عَنْهُمْ. All seven of her sons took part in the battle of Badr! No other woman can ever make a similar claim!

عفراء

The Battle Formations

The Muslim army was stationed to the north whist the Quraysh had come up from the South. The Muslims were outnumbered more than three to one and the cavalry only consisted of 2 horses. The formation of the armies and the duels were as follows:



The Challenge

After Abū Jahl’s’ remarks, even ʿUtbah got ready for battle. He took his brother Shaybah and son al-Walīd and walked into the battlefield. He called out for a challenge.

Three men walked forward from the Muslim Army, ʿAwf ibn Ḥārith, Muʿawwidh ibn Ḥārith and ʿAbdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُمْ.

The three Companions went into the field of battle and ʿUtbah asked them who they were. They replied that they were from the Anṣār. ʿUtbah replied that they had no need of them, they wanted to fight with people from their own tribe. One person from the Qurayshi army cried, ‘O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, send people from our people who are our match.’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave the command to the 3 Anṣārī Companions to return to the battle ranks. He then called ʿAlī, Ḥamzah and ʿUbaydah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُمْ by name and told them to go and fight.

The 3 glorious Companions went forward with their faces covered. When they reached the Quraysh, ʿUtbah asked who they were. ‘ʿUbaydah رَضِيَ اللَّهُ عَنْهُ said I am ‘’ʿUbaydah’, ʿAlī رَضِيَ اللَّهُ عَنْهُ said ‘I am ʿAlī’ and Ḥamzah رَضِيَ اللَّهُ عَنْهُ said ‘I am Ḥamzah’. ʿUtbah said ‘Yes, you are our match’.

The Duels

The duels then commenced. ʿUtbah was pitted against ʿUbaydah رَضِيَ ٱللَّٰهُ عَنْهُ who was the eldest of the three. Shaybah was against Ḥamzah رَضِيَ ٱللَّٰهُ عَنْهُ and Walīd against ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ.

ʿAlī and Ḥamzah رَضِيَ ٱللَّٰهُ عَنْهُمَا put an end to their opponents immediately with a single stroke. ʿUbaydah رَضِيَ ٱللَّٰهُ عَنْهُ became wounded and he also wounded ʿUtbah. ʿUtbah then brought his sword down upon ʿUbaydah رَضِيَ ٱللَّٰهُ عَنْهُ and cut off his leg.

After their duels had been won, ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ and Ḥamzah رَضِيَ ٱللَّٰهُ عَنْهُ went to the aid of ʿUbaydah رَضِيَ ٱللَّٰهُ عَنْهُ and put an end to ʿUtbah once and for all. They lifted ʿUbaydah رَضِيَ ٱللَّٰهُ عَنْهُ and took him to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. Blood was flowing from the leg of ʿUbaydah رَضِيَ ٱللَّٰهُ عَنْهُ. He asked Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, if he was a martyr, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said yes. According to some sources, ʿUbaydah رَضِيَ ٱللَّٰهُ عَنْهُ was 62 years old when he was martyred.

عبيدة بن الحارث

The Battle Heats up

After ʿUtbah, Shaybah and al-Walīd were defeated, the battle began. Rasūlullāh ﷺ left his canopy and arranged the battle ranks of his Companions. Once he had completed this, he went back to his canopy with Abū Bakr رضي الله عنه and Saʿad ibn Muʿādh رضي الله عنه standing guard.

Upon seeing the small numbers of his loved ones and the large number of enemies, the lack of weapons and armour in his army and the strength of the enemy, Rasūlullāh ﷺ stood for Prayer. He read two units and started to supplicate to Allāh سُبْحَانَهُ وَتَعَالَى.

عَنْ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ لَمَّا كَانَ يَوْمُ بَدْرٍ نَظَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ وَأَصْحَابُهُ ثَلاَثُمِائَةٍ وَتِسْعَةَ عَشَرَ رَجُلاً فَاسْتَقْبَلَ نَبِيُّ اللَّهِ صلى الله عليه وسلم الْقِبْلَةَ ثُمَّ مَدَّ يَدَيْهِ فَجَعَلَ يَهْتِفُ بِرَبِّهِ " اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي اللَّهُمَّ آتِ مَا وَعَدْتَنِي اللَّهُمَّ إِنْ تَهْلِكْ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الإِسْلاَمِ لاَ تُعْبَدْ فِي الأَرْضِ " فَمَازَالَ يَهْتِفُ بِرَبِّهِ مَادًّا يَدَيْهِ مُسْتَقْبِلَ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبَيْهِ فَأَتَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ ثُمَّ

الْتَزَمَهُ مِنْ وَرَائِهِ . وَقَالَ يَا نَبِيَّ اللَّهِ كَذَاكَ مُنَاشَدَتُكَ رَبَّكَ فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ.

فَأَمَدَّهُ اللَّهُ بِالْمَلَائِكَةِ[6]

ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ narrates that on the day of Badr, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ looked towards the polytheists and they were 1000. And his Companions were 319 men. The Messenger of Allāh faced towards Qiblah and then he stretched his hands and started to supplicate to his Lord. He said "Oh Allāh, accomplish for me what you have promised me. O Allāh, bring about what you have promised me. Oh Allāh, if this group of Muslims is destroyed, you will not be worshipped on this earth". Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ continued to supplicate to Allāh سُبْحَانَهُ وَتَعَالَى while stretching his hands facing the Qiblah until his mantle fell off his shoulder. Abū Bakr رَضِيَ اللَّهُ عَنْهُ came and picked up the mantle and put it back on his shoulders.

Abū Bakr رَضِيَ اللَّهُ عَنْهُ then embraced Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from behind and said, Oh Prophet of Allāh, this Prayer of yours to your Lord will suffice you. And he will fulfil what he has promised you, Then Allāh سُبْحَانَهُ وَتَعَالَى revealed the following verse:

[6] Ṣaḥīḥ Muslim 1763

"When you were calling your Lord for help, so He responded to you (saying): "I am going to support you with one thousand of the angels, one following the other."

The Angels

Ibn Ishāq mentions that Rasūlullāh ﷺ was in his canopy well he fell asleep lightly. When Rasūlullāh ﷺ awoke, said to Abu Bakr رَضِيَ ٱللَّهُ عَنْهُ,

ابشر يا ابا بكر اتاك نصرالله هذا جبريل اخذ بعنان فرسه يقوده على ثناياه الغبار

"Glad tidings to you Abu Bakr. Allah's help has come to you, this is Jibrīl عَلَيْهِ ٱلسَّلَامُ holding the reign of the horse and there is dust on his teeth".

Allāh سُبْحَانَهُ وَتَعَالَىٰ initially sent down one thousand angels, then three thousand and then five thousand to help the Muslim Army. You might be thinking here, why did Allāh سُبْحَانَهُ وَتَعَالَىٰ send down so many Angels?

In a narration from Ibn ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ in Dalāil Bayhaqī, it mentions that Iblīs had come with his army to help the Polytheists in the form of Surāqah ibn Mālik. His army came in the form of the people of Banū Madlaj. Therefore Allāh سُبْحَانَهُ وَتَعَالَىٰ sent down,

Jibrīl عَلَيۡهِ ٱلسَّلَامُ, Mikāīl عَلَيۡهِ ٱلسَّلَامُ, and Isrāfīl عَلَيۡهِ ٱلسَّلَامُ leading the army of Angels.

Also the question maybe asked, isn't one angel enough? The answer has been given in Fatḥul Bāri. We have to remember that this world, is ʿĀlame Āsbāb, therefore there are certain ways and certain laws which must be abided to. Allāh سُبۡحَانَهُ وَتَعَالَىٰ takes these into account and then uses his power and displays keeping these laws mind, therefore an army of Angels were sent.

It is also mentioned in numerous narrations, that the Angels had come on horses. In some it mentions they were 'ablaq' which means piebald, black and white.



Abū Usaid Sāʿadī رَضِيَ ٱللَّهُ عَنْهُ mentions, that on that day of Badr, the Angels had come down with yellow turbans and the ends were loose between their shoulders.

Others have mentioned that their turbans were black, and others said they were white. Imām Suyūti رَحِمَهُ ٱللَّهُ mentions that the actual colour was yellow, as the narrations which mention they were black or white, are weak.

In a narration in Ṣaḥīḥ Muslim, ibn ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ mentions that a Muslim ran behind a polytheist. From above he heard the sound of a whip and the sound of someone riding. He heard him say 'Go ahead Ḥayzūm'. After that he laid eye on the polytheist and found him lying on the floor. He could see the mark on his nose and face as if someone had whipped him.

The Anṣāri came and told Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ the whole incident, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, you have said the truth, and this was help from the 3rd heaven.



The First Martyrs

Ibn Isḥāq mentions that the first person to be martyred from the Muslims on that day was Mih'jaʿ رَضِيَ ٱللَّهُ عَنْهُ the freed slave of ʿUmar رَضِيَ ٱللَّهُ عَنْهُ. He was killed by an arrow. Then Ḥārithah ibn Surāqah was also martyred. He was drinking water from the store when an arrow pierced his throat.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ came out of his tent and encouraged the army, and said, "I swear on the one in whose hand is Muḥammad's life, a person will not get killed today, fighting with patience and the intention of gaining reward, going forward, not turning his back except Allāh سُبْحَانَهُ وَتَعَالَىٰ will enter him into Jannah"

ʿUmayr ibn al-Ḥumām رَضِيَ ٱللَّهُ عَنْهُ at that time had some dates in his hand and was busy eating them. As soon as these words touched his ears, he said,

بخ بخ انما بينى و بين ان ادخل الجنة الا ان يقتلنى هؤلاء

"Fine, Fine, is there nothing between me and my entering Paradise save to be killed by these men?"

He threw the dates from his hand, took his sword, and flung himself into the battle until he was also martyred.

ʿAuf ibn al-Ḥārith رَضِيَ ٱللَّهُ عَنْهُ one of the sons of ʿAfrā' رَضِيَ ٱللَّهُ عَنْهَا took off his mail-coat and threw it away and fought until he was also martyred.

Abū Jahls Rally

After ʿUtbah, Shaybah and al-Walīd were killed, Abū Jahl rallied the troops. He said, "Don't worry about ʿUtbah, Shaybah and al-Walīd getting killed, these people hurried matters, I swear by Lāt and ʿUzzā' that we won't return until we have tied them up with ropes."

Abū Jahl then supplicated to Allāh سُبۡحَانَهُۥوَتَعَالَىٰ and said, "Destroy the one who cuts the ties of kinship and commits actions which aren't recognised. And whoever is most beloved and liked by you, give him your victory and help".

On one side Abū Jahl was supplicating and on the other side Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was also beseeching his Lord.

Jibrīl عَلَيۡهِٱلسَّلَامُ then commanded Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ to throw a fistful of dust at the faces of the Mushrikīn. According to other narrations it was a handful of small pebbles. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ then ordered the Muslims to attack and there wasn't one person in the Qurayshi army where the dust hadn't reached their eyes, mouth and nose. Only Allāh سُبۡحَانَهُۥوَتَعَالَىٰ knows what was in this dust, as soon as it reached them, they started to run.



Regarding this, Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ said:

وَمَا رَمَيۡتَ إِذۡ رَمَيۡتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ[7]

"And you did not throw when you threw but Allah did throw"

This means that even though Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ threw the dust it was Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ who made this dust reach the mouths, eyes, and noses of those one thousand people in the Qurayshi army.

Umayyah ibn Khalaf

As soon as the dust reached the polytheists, the whole army became in disarray. Every person was wondering where and how they could escape from the battlefield. Even the bravest of their soldiers started to fall and be taken captive.

Umayyah ibn Khalaf, was one of the greatest enemies of Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ. Even before there was any thought of Badr, he had already been told of his demise by Saʿad bin Muʿādh رَضِيَ ٱللَّهُ عَنۡهُ. He had tried to make every excuse to not go to Badr, but finally gave in due to the taunts of Abū Jahl.

Umayyah ibn Khalaf was now on the plains of Badr, and Bilāl رَضِيَ ٱللَّهُ عَنۡهُ eyes fell upon him. Umayyah had been the cause of so much

[7] Sūrah al-Anfāl verse 17

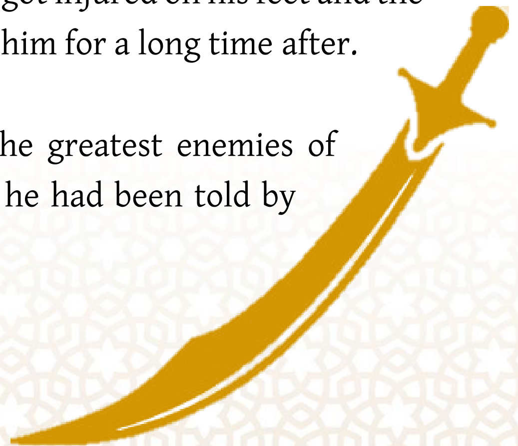
hardship and torture. He used to lay Bilāl رَضِيَ ٱللَّهُ عَنْهُ on hot stones. As soon as Bilal رَضِيَ ٱللَّهُ عَنْهُ saw him, he called the Anṣār.

ʿAbd al-Raḥmān ibn ʿAuf رَضِيَ ٱللَّهُ عَنْهُ had been Umayyah's friend in the days of ignorance, and he did not want Umayyah to get killed, he would rather that he gets arrested and become a captive. Maybe in this way Allāh سُبْحَانَهُ وَتَعَالَىٰ may guide him and make it a means for him to escape punishment.

ʿAbd al-Raḥmān ibn ʿAuf رَضِيَ ٱللَّهُ عَنْهُ took hold of and his son. When the Anṣār came towards them, ʿAbd al-Raḥmān ibn ʿAuf رَضِيَ ٱللَّهُ عَنْهُ took hold of Umayyah and sent Umayyahs' son forward. The Anṣār fell upon him and he fell.

They then started to run towards Umayyah. ʿAbd al-Raḥmān ibn ʿAuf رَضِيَ ٱللَّهُ عَنْهُ lay down on top of Umayyah, but even this did not stop the Anṣār who managed to get to him from beneath. Due to this, ʿAbd al-Raḥmān ibn ʿAuf رَضِيَ ٱللَّهُ عَنْهُ got injured on his feet and the signs of this injury stayed with him for a long time after.

Umayyah ibn Khalaf, one of the greatest enemies of Islām had now met his end as he had been told by Saʿad ibn Muʿādh رَضِيَ ٱللَّهُ عَنْهُ.



Abū Jahl

In one narration, ʿAbd al-Raḥmān ibn ʿAuf رَضِيَ ٱللَّٰهُ عَنْهُ mentions that he was standing in Badr when he saw two youngsters from the Anṣār on his right and left, therefore he felt anxious in case someone saw him standing between 2 boys and that might leave him vulnerable.

He was in that thought when one of the youngsters said to him quietly, 'Uncle show me who Abū Jahl is, who is he?' I said, 'O nephew, what are you going to do if you see him?' The boy said that he has taken an oath with Allāh سُبْحَانَهُ وَتَعَالَىٰ that if he sees him then either he will put an end to him. or he will die. He had heard that Abū Jahl had said some very bad things about Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

After hearing his words, the anxiousness that ʿAbd al-Raḥmān ibn ʿAuf رَضِيَ ٱللَّٰهُ عَنْهُ had, that he was standing between two boys went away. ʿAbd al-Raḥmān ibn ʿAuf رَضِيَ ٱللَّٰهُ عَنْهُ pointed towards Abū Jahl. The two boys then fell upon Abū Jahl and completed their task.

These 2 boys were the sons of ʿAfrā' رَضِيَ ٱللَّٰهُ عَنْهَا, Muʿādh and Muʿawwidh رَضِيَ ٱللَّٰهُ عَنْهُمَا.

Ikrimah, the son of Abū Jahl, came to the aid of his father and struck Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُ in such a way that one of his arms became grievously injured that he could not use it again. Even in this

condition, he carried on fighting. Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُ remained alive until the Khilāfah of ʿUthmān رَضِيَ ٱللَّٰهُ عَنْهُ.
Ikrimah رَضِيَ ٱللَّٰهُ عَنْهُ, the son of Abū Jahl, would later on embrace Islām and play an important part in many future expeditions. Muʿawwīdh رَضِيَ ٱللَّٰهُ عَنْهُ, continued to fight after putting an end to Abū Jahl until he became martyred.

The Search for Abū Jahl

Abū Jahl had become mortally wounded but there were still signs of life in him. After the battle had finished, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ asked if there was anyone who could bring news of Abū Jahl.

ʿAbdullāh ibn Masʿūd رَضِيَ ٱللَّٰهُ عَنْهُ went out to look for him and found that he was still alive. In one narration, it mentions that ʿAbdullāh ibn Masʿūd رَضِيَ ٱللَّٰهُ عَنْهُ sat on his chest and Abū Jahl opened his eyes. Abū Jahl said, ‘O goat herder, you are sat on a high place’, ʿAbdullāh ibn Masʿūd رَضِيَ ٱللَّٰهُ عَنْهُ replied, ‘All praise is to the one who gave me the ability’.

Abū Jahl, then asked who won the battle. ʿAbdullāh ibn Masʿūd رَضِيَ ٱللَّٰهُ عَنْهُ said Allāh سُبْحَانَهُۥ وَتَعَالَىٰ and his Messenger. Abū Jahl then asked ʿAbdullāh ibn Masʿūd رَضِيَ ٱللَّٰهُ عَنْهُ what was his intention, to which he replied, to put an end to matters.

Abū Jahl told him to use his sword, as it was very sharp, and would fulfil his wishes very quickly. He also told him to make sure his head was removed from near his shoulders so the people would be able to see him. He finally asked ʿAbdullāh ibn Masʿūd رَضِيَ ٱللَّهُ عَنْهُ to send a message from him to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. His message was to tell him that in his heart, the enmity and hatred he had for him yesterday, is even more today.

ʿAbdullāh ibn Masʿūd رَضِيَ ٱللَّهُ عَنْهُ says, I went to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and gave him his message. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ recited the Takbīr and said this person was mine and my peoples Pharaoh. His evil and corruption was even more then the evil and corruption of the Pharaoh in the time of Mūsā' عَلَيْهِ ٱلسَّلَامُ. When that Pharaoh died, at the time of his death he admitted the truth but this Pharaoh, even at the time of his death, he mentioned words of pride and disbelief. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then gave Abū Jahl's sword to ʿAbdullāh bin Masʿūd رَضِيَ ٱللَّهُ عَنْهُ.

Ukkāshah رَضِيَ ٱللَّهُ عَنْهُ and the sword

Another Miracle of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ on this day was related to Ukkāshah رَضِيَ ٱللَّهُ عَنْهُ. Ukkāshah رَضِيَ ٱللَّهُ عَنْهُ fought bravely on the day of Badr until his sword broke in his hand.

He came to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ who gave him a wooden cudgel and told Ukkāshah رَضِيَ ٱللَّهُ عَنْهُ to fight with this. When he took the cudgel in his hand, it became a long gleaming sword. He fought with this sword until the Muslims became victorious.

The sword was called al-ʿAwn. He continued to use this sword until he was martyred.



The Battle had been won

Allāh سُبْحَانَهُ وَتَعَالَىٰ brought victory to the Muslim army and the fighting stopped. Seventy people from the Quraysh had fallen and a further seventy had been taken as captives.

It is narrated by Anas ibn Mālik رَضِيَ ٱللَّهُ عَنْهُ from Abū Ṭalḥāh رَضِيَ ٱللَّهُ عَنْهُ that on the day of Badr, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ gave orders that the bodies of twenty-four of the leaders of Quraysh who had fallen on this day be thrown into a well. Umayyah ibn Khalaf's, body had swelled in his armour, so when they went to move him, his body disintegrated. He was left in his place and earth and stones were piled upon him.

The name of this well where the Qurayshi leaders were buried was called 'al-Qalīb'. The rest of the fallen were put elsewhere.

عَنِ ابْنِ شِهَابٍ قَالَ هَذِهِ مَغَازِى رَسُولِ اللَّهِ صلى الله عليه وسلم. فَذَكَرَ الْحَدِيثَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ يُلْقِيهِمْ " هَلْ وَجَدْتُمْ مَا وَعَدَكُمْ رَبُّكُمْ حَقًّا ". قَالَ مُوسَى قَالَ نَافِعٌ قَالَ عَبْدُ اللَّهِ قَالَ نَاسٌ مِنْ أَصْحَابِهِ يَا رَسُولَ اللَّهِ تُنَادِى نَاسًا أَمْوَاتًا

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَنْتُمْ بِأَسْمَعَ لِمَا قُلْتُ مِنْهُمْ "[8]

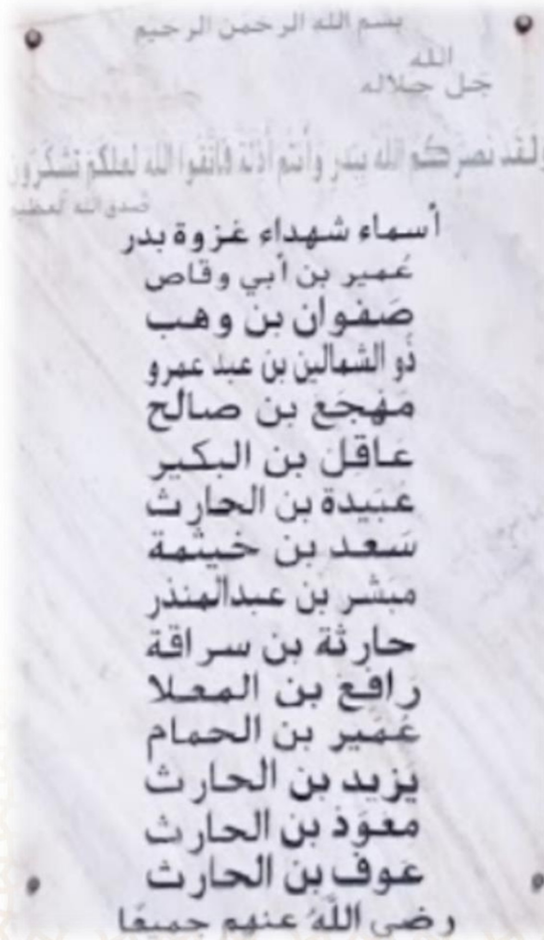
Ibn Shihāb رَضِيَ ٱللَّهُ عَنْهُ said "These were the battles of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, while the fallen were being thrown into the well, "Have you found what your Lord had promised true?". Some of the Companions said, "O Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, you are calling dead people". Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said "You do not hear what I am saying, better than they.""



[8] Ṣaḥīḥ al-Bukhāri 4026

The Martyrs of Badr

A total of fourteen Companions of Rasūlullāh ﷺ had become martyred. If you go to Badr today, there is a large plaque which contains the names of the Martyrs. The first six were from the Muhājirūn, and the remaining were from the Anṣār.



The Names of these illustrious companions were:

- ʿUmayr ibn Abī Waqās
- Ṣafwān ibn Wahab
- Dhu as-Shamālayn ibn ʿAbd ʿAmr
- Mahjaʿ ibn Ṣāliḥ
- ʿĀqil ibn al-Bakīr
- ʿUbaydah ibn al-Ḥārith
- Saʿad ibn Khaythamah
- Mubashar ibn ʿAbd al-Mandhir
- Ḥārithah ibn Surāqah
- Rafʿi ibn al-Maʿlā
- ʿUmayr ibn Al-Ḥamām
- Yazīd ibn Al-Ḥārith
- Mu‘awwadh ibn Al-Ḥārith
- ʿAwf ibn Al-Ḥārith

رَضِيَ ٱللَّهُ عَنْهُمْ

Summary of Gazwah Badr al-Kubrā’

Battle Number	5	
Name of the Battle	Badr al-Kubrā’	
Date of the Battle	2AH	17th Ramaḍān
Reason for Expedition	Intercept Qurayshi caravan which was headed to Makkah	
Location	Badr	
Representative of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ in charge of affairs in Madīnah	Abū Lubābah رَضِيَٱللَّهُعَنۡهُ	
Standard Bearer for the Muslim Army	Muṣʿab ibn ʿUmayr رَضِيَٱللَّهُعَنۡهُ	
Leader of the enemy forces	Abū Jahl	
Number of Muslims	Approx. 314	
Number of enemy forces or information about them	950-1000	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	19 Days	
Type of Battle	Interception then battle	
Verses of Qur’ān narrated in relation to Expedition	Sūrah al-Anfāl & some verses from Sūrah Āl-Imrān	
Outcome of Battle	Total victory for Muslims Enemy: 70 killed 70 captured Muslims: 14 martyrs	

Summary

The trades route between Makkah and Shām passed by Madīnah which was the new home of the Muslims. The trade Caravans would go to and forth ensuring Makkah had its essential supplied.

One such caravan had travelled from Makkah under Abū Sufyān. When Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ found out about this caravan he gathered his Companions. They decided they would try and intercept this Caravan which was coming back to Makkah laden with goods.

Abū Sufyan found out about Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ plans and sent a messenger to inform the Quraysh to come to the aid of their Caravan. The Quraysh received the message and marched towards their Caravan.

On one hand the Muslims and Caravan were travelling south and on the other, the Quraysh were heading north. Abū Sufyān found out about the Muslim Army and managed to manoeuvre the Caravan away from their path. The Quraysh were informed of this, but they continued to travel north.

When the Muslim army found out about the Qurayshi army, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ consulted his Companions. They decided to proceed and confront the army. Even though they had not

prepared for a conflict and were vastly outnumbered, the sincere faith of the Companions would make them follow Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ wherever he would go.

A canopy was prepared for Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ from where he could see the battlefield. He supplicated to Allāh سُبْحَانَهُ وَتَعَالَىٰ and asked for his assistance.

Allāh سُبْحَانَهُ وَتَعَالَىٰ answered Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ prayers and sent down Angels to help the army and keep the religion of Islām alive.

For the Quraysh, what had started out to be a mission to protect their Caravan from a group of Muslims who were not prepared for a proper conflict, ended up in a total defeat.

The Quraysh returned to Makkah without many of its leaders. Many of them had fallen that day, including Abū Jahl, Umayyah ibn Khalaf, ʿUtbah & Shaybah ibn Rabīʿah. Many more had sustained injuries.

The first battle of Islām took place and despite the lack of numbers, the bravery of the Companions رَضِيَ ٱللَّهُ عَنْهُمْ and Allāh سُبْحَانَهُ وَتَعَالَىٰ help resulted in a total victory for the Muslims.

May Allāh سُبْحَانَهُ وَتَعَالَىٰ accept the sacrifices of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and all the Companions رَضِيَ ٱللَّهُ عَنْهُمْ who took part in the great Battle of Badr as well as their families.

Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ
Part 14 – The Battle of Badr

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